

Concerning Tramps *and* Beggars

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An important announce-
ment to the charitable,
and some practical sug-
gestions for householders

ECONOMICS
DEPARTMENT



Philadelphia Society for Organizing Charity
Philadelphia
1901

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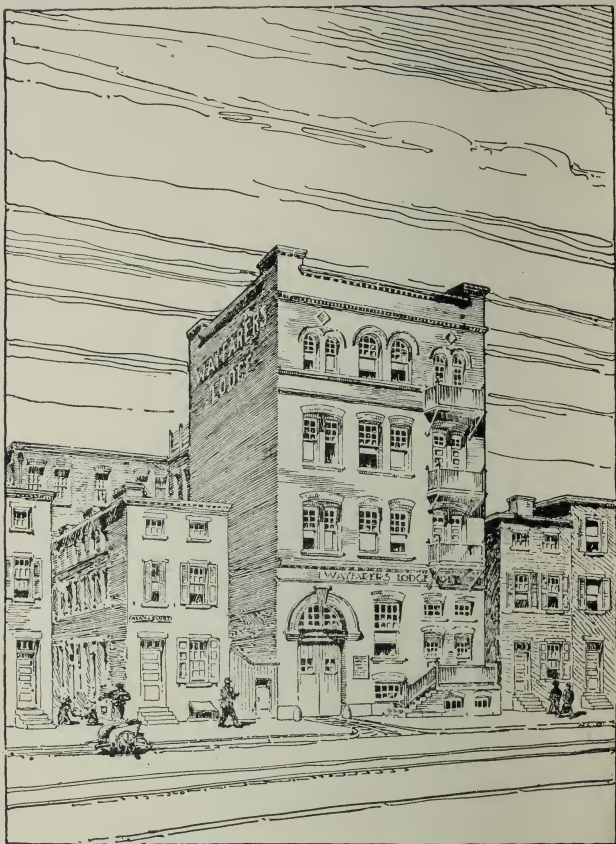
Announcement

706 Bourse Building,
November, 1901.

It gives the Directors of the Society for Organizing Charity pleasure to announce to their friends the receipt of gifts amounting to **Fifty Thousand Dollars** for the purchase of a site and the erection thereon of a model Wayfarers' Lodge and Woodyard. The building is now in course of erection at 1720 Lombard street. It is briefly described in this little book, together with some expert testimony as to the best way of dealing with tramps and beggars.

This much-needed new building will make better work possible, and will introduce far-reaching reforms in the care of the homeless in Philadelphia, but it will also increase expenses. All the Society's work, including a second Lodge in the northern part of the city at 80 Laurel street, and its even more important and extensive district care of resident poor families, depends upon voluntary contributions.

This is not an endowed charity, nor is it in receipt of state aid. Will you not voluntarily contribute, if you are not doing so already, or will you not encourage this new departure by a further contribution at this time? This can be done conveniently by filling out the form on the cover, tearing along the perforated edge, and mailing to HENRY TATNALL, Treasurer, Franklin National Bank.



NEW WAYFARERS' LODGE, No. 1

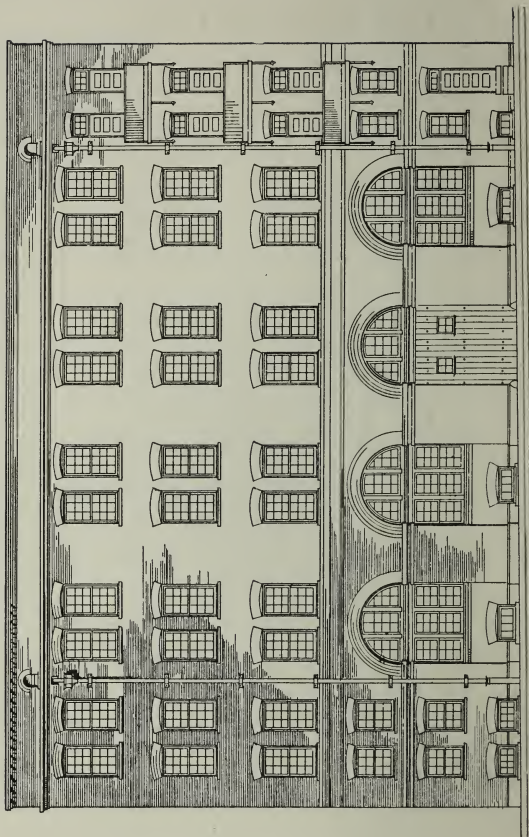
1720 Lombard street, Philadelphia

Architects: Duhring, Okie & Ziegler

A Predicament *and* its Remedy



WHEN you are confronted on the street or at your door by begging men and women who say they are homeless and hungry, what do you do? Probably you always feel that such an appeal places you in more or less of a predicament. You do not wish to encourage the weakness or vice that made the applicants homeless, nor would you let one fellow-creature suffer needlessly. You avoid this bad choice by using the remedy that we offer, which is temporary shelter for all homeless men or women at one of our two Lodges, where lodgings, meals and bath may be had for at least three days in exchange for work. If, upon looking into the circumstances, a longer stay is justified, this time limit may be extended. No tickets are needed for admission; any one will be received without them, though we are glad to supply you with work-order tickets upon application. Last year over 33,000 lodgings and 60,000 meals were worked for. The capacity of our Southern Lodge will be more than trebled when our new building is completed, the increase being from 60 to 208 beds. Men who do not want to work will tell you all sorts of tales about the Lodges, in order to get your money instead. Come and see for yourselves that these are untrue.



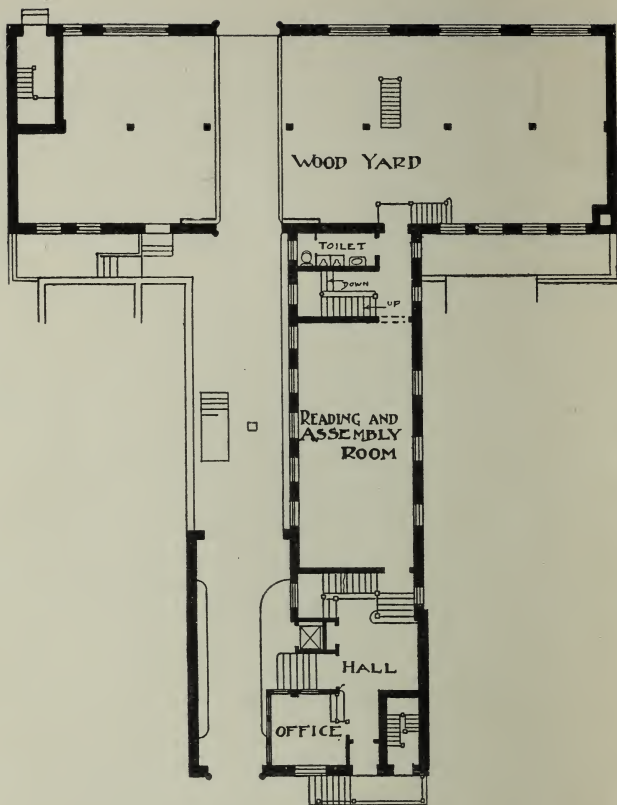
REAR ELEVATION—Naudain street (95 feet 5½ inches)

The New Building



THE generosity of two friends of the Society, who withhold their names, makes this new building possible. Work was begun upon the foundations early in September. No money will be expended upon external decoration in a building which is designed from cellar to garret to be useful. Mill and fire-proof construction has been adopted, and special emphasis has been placed on four things: namely, ample bathing and disinfecting facilities, thoroughly good ventilation, plenty of cubic air space for each sleeper (there will be no double-deckers), and every precaution against fire. We believe in working all the able-bodied men *hard* during the three or four hours a day that they are expected to work, and then in treating them like *men*. To this end a large assembly and reading room is provided on the first floor, and a smoking room, for those who prefer it, in the basement. Men will have a chance to wash and dry their underclothing, and cleanliness and good discipline will be strictly enforced.

The floor plans that follow show in detail our method of dealing with lodgers. The building will be completed and ready for use early in May, 1902, and every one interested in charitable work is cordially invited to visit and inspect it. Until the new building is ready, the Lodge will be open at 1719 Lombard street, as heretofore.



·FIRST FLOOR PLAN·

This plan shows the shape of the building, which fronts 37 feet on Lombard street, 95 feet 5½ inches on Naudain street, and is 120 feet deep

First Floor



IN the basement are the storage bins for wood, the stables, tool room and smoking room. The driveway to the left, on the first floor plan, runs through from Lombard street to Naudain.

An applicant enters by the driveway during the day and, going up the stairs to the right, applies at the office window, registers, receives a work order, and goes back to the **woodyard** at the rear. Here he finds four kinds of work, which are apportioned to him according to his apparent ability to do light or heavy work. The **heavier work** is splitting, hand sawing, bundle pressing and loading; the **lighter work** is machine sawing, splitting small sticks for bundle wood and packing in boxes. **One day's board** and lodging can be earned in from three to four hours, leaving a good part of the day free in which to look for other work. Anyone applying early in the afternoon can do all the work required before supper, and look for better work early in the morning. Men are admitted at all hours of the night, but are required to work for what they get the next day under penalty of arrest. The Superintendent is invested with police powers.

The product of this labor is sold, and the proceeds used toward paying the expenses of the institution. The sales have never met the expenses and probably never will, as the object of the institution is not to make money, but to reduce

the evils of vagrancy and begging. The prices charged are the usual market prices for machine-handled wood, and the management is careful not to underbid regular dealers. It will be necessary to **increase the wood sales** and the amount of wood handled in order to meet the increased demands made upon us in the new building.

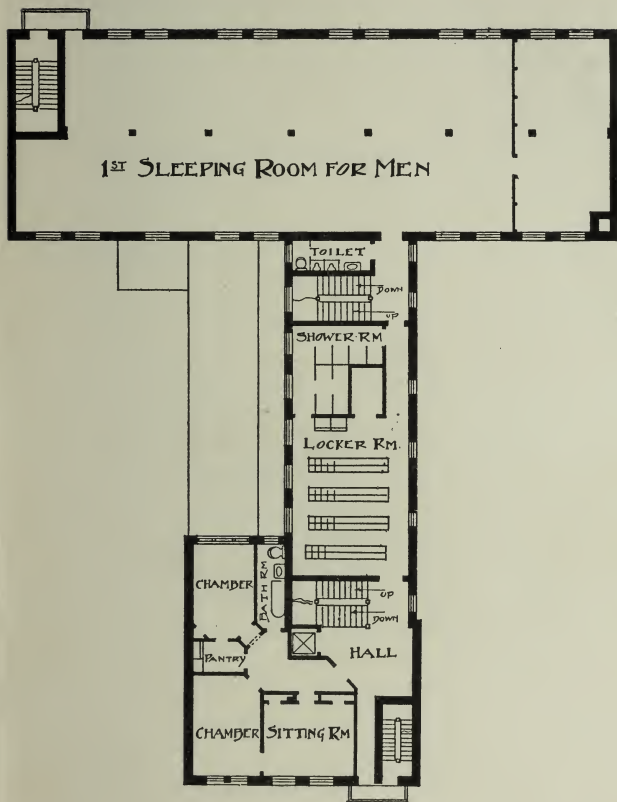
The **reading room** on this floor will be open in the evening. It may also be used at times for **social and religious** meetings. Any well-accredited religious organization will be encouraged to hold services here at suitable seasons, though attendance will not be made compulsory.

Second Floor

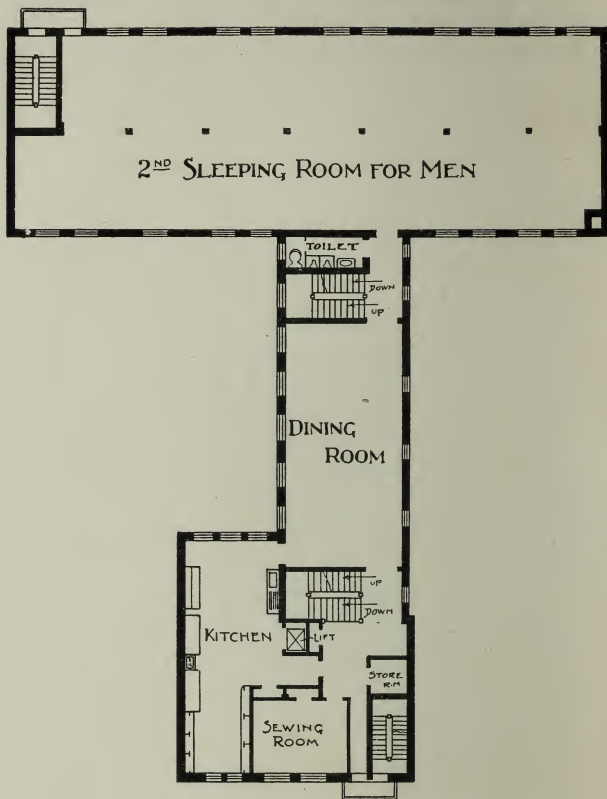


WHEN bedtime comes, the men go by the back stairway to the bath and locker rooms. Eight shower or needle baths are provided, and the **bath** will be **compulsory**. Here are also stationary washtubs and a steam drying apparatus, for those who wish to wash their clothing. There is a **separate locker** for each man, where all clothing must be exchanged for a clean nightgown, before going to the dormitories.

All the **men's dormitories** have southern exposure and windows front and back. They will contain 192 beds, and will provide about 500 cubic feet of air for each sleeper. The fire tower is on the left. In the front second story are the rooms set aside for the Superintendent and his family.



• SECOND FLOOR PLAN •



^THIRD FLOOR PLAN^

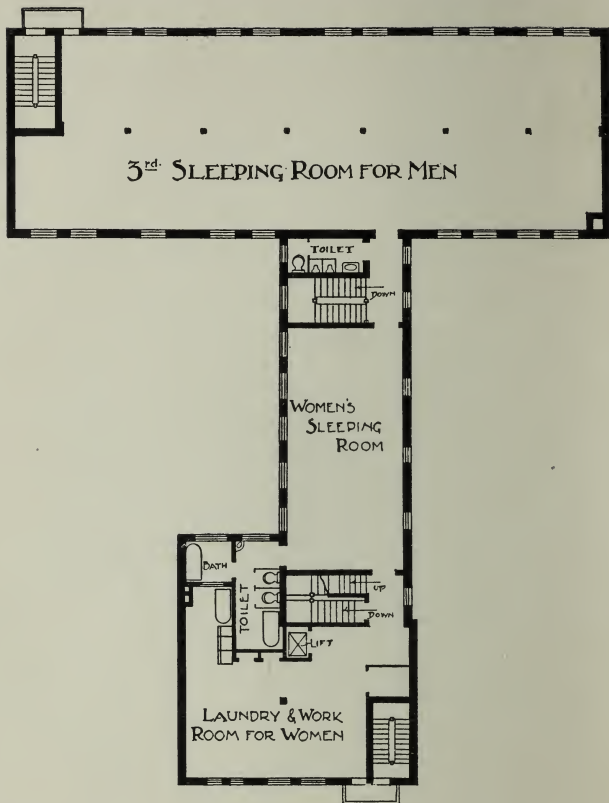
Third and Fourth Floors



THE dining room, kitchen and store room are on the third floor. Breakfast is served from 6 to 7, dinner at 12, supper from 5 to 6. The **staples of diet** will be good beef soup with beans and barley, boiled rice, all the bread wanted, and coffee and tea served with milk and sugar.

On the fourth floor, 16 beds are provided for **homeless women**, and a large iron door separates the front of this floor from all communication with the men's apartments. It is not the purpose of this institution to shelter many women, as other shelters under good management are already provided, but emergency cases will be received here. The laundry work of the institution will be done on this floor. The Lombard street stairway will be used exclusively by women and permanent employees, and the Naudain street stairway exclusively by men. A separate fire tower is also provided for this part of the Lodge.





^FOURTH FLOOR PLAN^

Concerning Tramps *and* Beggars



HERE is just one point, and perhaps only one, on which all charitable people who know the poor well and have worked among them for any length of time are absolutely agreed. They may differ about many other things, but all of them—paid workers and volunteers alike, ministers and laymen, missionaries and settlement workers, child-saving agents and relieving officers—are agreed that it hurts men and women cruelly to give them money or food on the street or at the door in response to their begging appeals. But, unfortunately, this is just the one thing of all others that those who do not know the poor or work among them find it hardest to realize. It seems so much easier to dismiss the troublesome applicant from sight and hearing by giving a little small change, when this dismisses also the troublesome thought of his sufferings.

Let us summon a few witnesses, whose testimony on this question is worth hearing. First, **Josiah Flynt**, who has cared enough about tramps and beggars to live among them and study their ways at frequent intervals during the last ten years. He knows the habits of tramps as Charles Darwin knew the habits of earth-worms, and his three books on the subject are full of sound sense and good feeling. How does he sum up his experience? He says, "If charitable people would only commit charity to skilled hands, it would be much easier to handle beggars. The tramp is a specialist; so

why not leave specialists to deal with him? The whole trouble comes of our willingness to be more unpractical in our philanthropy than in our business."

Summon **Jacob Riis**, who was President Roosevelt's right-hand man during his term as police commissioner in New York. Mr. Riis was a homeless man himself, when he first came to this country from Denmark, so he has seen the tramp from more than one angle. The problem of vagrancy, he tells us, "does not differ appreciably from the problem of human laziness in any other shape or age. We got some light on that," he continues, "which ought to convince anybody, when, under Mayor Strong's administration, we tried to deal intelligently with vagrancy. One-half of the homeless applicants for night shelter were fat, well-nourished young loafers who wouldn't work. That is not my statement, but the report of the doctor who saw them stripped, taking their bath. *The bath and the investigation* presently decreased their numbers, until in a week scarcely anything was left of the 'problem' that had bothered us so." And no one who knows him will accuse Jacob Riis of being hard-hearted!

Summon a minister of the gospel,—**Dean Hodges** of the Cambridge Theological School, who has been so active in settlement work. He says, "In regard to the men who beg from door to door, if you feed them you teach them it is easier to beg than to dig . . . Probably you believe in the myth of the hundredth man. You are willing to

feed the ninety-nine in order not to turn away the honest, worthy hundredth man. But the truth is the hundredth man does not exist. In one sense all these men are worthy of help the more low-down and ignorant they are. But don't give them anything at the door. You are not the physician for their maladies. Send them to the Associated Charities [in Philadelphia, the Society for Organizing Charity]. There is the doctor's office for their economic maladies."

Whom shall we summon next? Well, here is an interesting bit of testimony from an **English vagrant**, a man of some education, who served a term in every county but two in England, and had been incarcerated in all over a hundred times, usually on the charge of vagrancy and drunkenness, and sometimes for obtaining money under false pretenses. In a detailed account of his own career, which has been carefully verified by Ribton Turner, his opening statement is, "I left Sherborne to seek employment at my trade, and, not succeeding for a time, *I soon discovered that more money could be got without work than with it.*" And he closes by saying, "There are many remarks I should like to make respecting vagrancy. The motive power must be stopped before the machinery can be brought to a standstill. People who indiscriminately give alms are far more to blame than the recipients. Until this truth is widely known and acted upon, mendicity will flourish."

Let us summon, as our last witness, a **poor widow** here in Philadelphia, who supported her-

self and her four children by laundry work. In the rear of the tenement in which she lived lodged two rogues, one a begging letter writer and the other a door-bell beggar. The noise of their drunken revelry often disturbed her at night, after a hard day's work, and once, when two of the children were sick, and a neighboring doctor had been kind to her, she exclaimed, "Doctor, the hardest trial I have when overworked and half-clemmed and worried with the childer is to see them loafers livin' like lords by the money of the rich ladies." She had reason for her indignation. The feeling is not uncommon among the struggling poor, and it is shared by all who know them and care for them in their struggles.

What ought we to do about it? Dean Hodges believes in giving every man a chance, and so do we. Not all wayfarers are tramps. We know that the tramps (who seldom do any tramping, by the bye, but travel from New York to San Francisco and Georgia to Maine on our railroads without ever doing an honest day's work or even looking for one) are not going to flock to our new Wayfarers' Lodge. They hate work, and they hate water, so that the Lodge may be used by the charitable as a sort of touchstone, **a test of trampery**. Give each man his chance of work and of a helping hand; but, if he does not take it, let the law of the land deal with him, for nothing else can. Above all, do not teach him to stay here and beg indefinitely for tickets to free shelters without a work test. A man is just as much of a beggar who begs for tickets

as one who begs for money, and, where such shelters are plentiful, lazy vagrants are encouraged to spend the winter in going from one to the other.

Experience teaches, the world over, that provision for this class must always be accompanied by a work test, a bath test, good discipline and a time limit, with careful investigation and treatment of all who ask to overstay this limit.

This is our plan, therefore. **The honest work-seeker** welcomes it. He gets through his stint of work quickly, has the best five hours of the day in which to look for other and more permanent work, is assured clean and decent care, and, if a three days' search convinces him that this is not the town for him, he moves on. This is as it should be; our charitable shelters should not encourage a congestion of unemployed labor at any one place. He has had his chance, has not been forced to beg for it, and has not had to sleep at night in the unspeakable environment of a police station lodging.

For **the other sort**, the men and women who are tending downward, but have not yet reached bottom, there is also a chance. If they ask to stay more than a night or two with us, a careful inquiry will be made into their individual circumstances, their references will be looked up, and they will be helped to where they ought to go by our Non-Resident Department, or else to a fresh chance in Philadelphia. **Employers of unskilled labor**, especially farm labor, will be encouraged to apply at the Lodges for hands.

To sum up, since our testimony is in and the case closed: Homeless applicants for alms in Philadelphia should receive neither money nor food at the door. Such aid only increases the number of those who live in voluntary idleness, and who are often drunken or vicious. Any homeless man or woman, notwithstanding tales to the contrary, can get meals, lodgings and bath in exchange for work at our two Wayfarers' Lodges, which are open at all hours; no tickets are necessary for admission.

When both Lodges are in full operation and our total capacity is over 300 (capable of being doubled in emergencies), we hope all charitable citizens will unite with us in urging upon the city authorities the closing of the police stations to lodgers, and upon the charitable the closing of all free shelters that have no work test attached.





THEODORE ROOSEVELT said at the first New York State Conference of Charities: "The Bishop, in his prayer, spoke of the need of our working with both tenderness and firmness; of our showing mercy and yet combining it with justice. I think that the men and women who have made the subject of charities their special study in this state are to be congratulated for the steadiness with which they have refused to be led aside into that dangerous path which ends in the soup kitchen and pauperism. They ought to be congratulated for having kept steadily aloof from that kind of hysterical charity which is chiefly useful for purposes of advertisement, and certainly is worse than useless from the standpoint of doing good. I think more and more we are realizing that in the long run the only way efficiently to help a man is to help him to help himself. There is no man who does not stumble. That includes not only those we are working for, but all of us just as well; there is not one of us who does not stumble. There is not one of us who does not need to have a helping hand stretched to him at some time. And woe to the man who refuses to stretch that helping hand! Every man who stumbles needs to be helped on his feet. *But you cannot carry him.* If you try, you hurt yourself and you hurt him more. If you teach him always to rely upon some one else, you have ruined him for all time. It is the end of a man's being of use to himself or of use to any one else."

Our Other Work



BESIDE the special provision for homeless men and women described in this book, the Society is engaged in a much larger work for **needy families**. The reasons here given against careless and indiscriminate help to wayfarers apply with far greater force to families, because the charitable are there dealing not only with adults, but with children and the future. We must do everything to make our help in families a ladder instead of a crutch.

To this end, the Society has divided the city into **districts**, and each district office is open daily to receive applications from the poor and from the charitable. The district superintendents spend their whole time, winter and summer, in the careful individual treatment of families in distress, trying to discover for you the **best thing to do** in each case, and then helping you to **get it done**. In **twelve** well-to-do wards this work in families is supported locally; in **twenty-nine** other and poorer wards it is supported either wholly or in part from the Central Fund.

When confronted with applications from **unknown residents**, mail or telephone their names and addresses to the Central Office, 706 Bourse Building, or, if they live in your ward, send the address to the nearest district office. It saves delay in all other cases to refer the application to the Central Office. The visits of our representative will bring you a prompt and fair statement of

the facts, and any **emergency distress** will be relieved at once without waiting to communicate with you. Our services should also check successful imposture; save you from interfering with the charity of someone else, if someone else is already interested, and also open the way to more **permanent plans of help**. Individual charity is the very best kind of charity, provided it is intelligent, and we can help you to make it so, for at our Central Office we make it our business to keep **in touch** with the complex charitable activities of this big city.

The last department of our work provides for **non-residents** who are not necessarily homeless, but stranded here and in temporary distress. The Non-Resident Agent has an office at 1720 Lombard street, and spends all his time in putting such persons in communication with their friends, or in sending them to places where work or a home awaits them.



Buy Your Wood

and kindling from our woodyards, sending orders either to the Central Office, 706 Bourse Building, or to the Lombard Street Lodge. (Telephone connection at both offices.)

PRICES, NOVEMBER, 1901

Hickory	-	-	-	per cord,	\$12 00
Oak	-	-	-	"	10 00
Pine	-	-	-	"	10 00
Knots and Ends	-	-	-	"	10 00
Kindling, either Pine or Hard Wood					
or a mixture of both, per cord	-	-	-	-	12 00
Ten boxes of Kindling	-	-	-	-	3 00
Three boxes of Kindling	-	-	-	-	1 00
Bundle Wood, per one hundred bundles,					80

For wood delivered north of Indiana avenue or west of 49th street, a charge of \$1 per cord will be made for hauling.

These prices are uniform for any length or size, and wood will be cut in any manner desired to suit purchasers. There is no extra charge for neatly piling the wood in the cellar or elsewhere. Orders sent to any one of the following addresses will receive prompt attention :

Central Office, 706 Bourse Building

Southern Lodge and Woodyard, 1720 Lombard street

Northern Lodge and Woodyard, 80 Laurel street

Draw Checks to order of HENRY TATNALL, Treasurer

TEAR OFF ALONG THE PERFORATED EDGE, FILL IN YOUR
NAME AND ADDRESS, MAIL TO HENRY TATNALL, TREASURER,
FRANKLIN NATIONAL BANK, BROAD AND CHESTNUT
STREETS, PHILADELPHIA.

Philadelphia,.....190

To HENRY TATNALL, Treasurer,
Franklin National Bank, Broad and Chestnut Streets, Philadelphia.

I will contribute } the sum of.....Dollars
I inclose }

as a donation to the work of THE SOCIETY FOR ORGANIZING CHARITY. This sum will
be payable in.....upon presentation of this form by an
accredited representative of the Society. (Signed)

Name.....

Address.....

SEE THAT ALL CONTRIBUTIONS ARE ACKNOWLEDGED BY MAILED RECEIPT, SIGNED BY THE TREASURER, AND BY THE GEN-
ERAL SECRETARY, MISS M. E. RICHMOND.



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FILL OUT THE FORM ON OTHER
SIDE AND MAIL TO

HENRY TATNALL

TREASURER

FRANKLIN NATIONAL BANK

